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 (John 14: 6.)
 "For there is none other name under heaven given among men, whereby we must be saved."
 (Acts 4: 12.)
 The holy scriptures justify us in rejecting all religions that do not teach
 belief in Christ.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

And this is love, that we walk after his commandments. This is the commandment, That, as ye have heard from the beginning, ye should walk in it.—II JOHN 6.

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A NEW TRACT.

It is the intention to publish in a condensed form the following article as a tract for the use of missionaries laboring in Great Britain.—[Ed.]

MARKS OF THE CHURCH OF CHRIST.

OUTWARD SIGNS BY WHICH CHRIST'S GOSPEL MAY BE KNOWN—CHARACTER OF HIS CHURCH—KNOWLEDGE THE OUTCOME OF TRUE FAITH—HOW IT MAY BE OBTAINED—AN ILLUSTRATION—PARABLE OF THE SOWER—WHERE IS THE TRUE GOSPEL AND CHURCH OF CHRIST?

Many Forms of Religion.

There are many religions in the world. Teachers of one form of religion will tell us they are right. Those who teach another form will make the same claim for themselves. All religions have some truth, or people would not believe in them.

Only One Perfect Religion.

The Savior taught only one form of religion. That one is called the Gospel of Jesus Christ. It embraces all truth, and contains nothing but truth.

"There is one body, and one Spirit, even as ye are called in one hope of your calling; one Lord, one faith, one baptism, one God and Father of all." (Ephesians 4: 4, 5, 6).

Jesus Christ the Author of Salvation.

All Christians believe that salvation is only to be gained through Jesus Christ, the Savior of the world.

"I am the way, the truth, and the life: no man cometh unto the Father, but by me." (John 14: 6).

"For there is none other name under heaven given among men, whereby we must be saved." (Acts 4: 12).

The holy scriptures justify us in rejecting all religions that do not teach belief in Christ.

Which Religion Contains all Truth?

There are many varieties of religion even among Christian believers. But the whole truth is what we want. None but the true Gospel can be acceptable to the Lord.

"Seek ye first the kingdom of God and his righteousness." (Matthew 6: 33).

How are we to know which religion contains all truth?

The Bible will Guide us.

The Bible will assist us in making this discovery. It tells us many things which Jesus taught as His Gospel. Any teaching contrary to what He gave cannot be true.

"Though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed." (Galatians 1: 8).

The Gospel which the Savior taught has not changed. It is the same to-day as it was when He dwelt upon the earth.

Faith a Doctrine of Christ.

The first and principal doctrine taught by Christ was faith.

"God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." (John 3: 16).

Our Savior knew that if people truly had abiding faith in Him they would follow Him. They would love Him and obey all His teachings.

"He that believeth on me, the works that I do shall be do also." (John 14: 13).

"If a man love me, he will keep my words." (John 14: 23).

Repentance Necessary.

Another commandment taught by Christ was that of repentance. True repentance is sorrow for sins and a turning away from them. The first words recorded of the Savior's preaching were:

"Repent: for the kingdom of heaven is at hand." (Matthew 4: 17).

Deep humility always accompanies true faith and repentance. Without it men cannot be saved.

"Whosoever shall not receive the Kingdom of God as a little child shall in no wise enter therein." (Luke 18: 17).

In the days of Christ's ministry, those who believed on Him and sincerely repented of their sins were then ready to receive the next ordinance of the Gospel. They were humble and willing to obey.

Baptism.

Christ was baptized Himself. He told John it was necessary for Him "to fulfill all righteousness." He taught that it was necessary for all men to be baptized.

"Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." (John 3: 5).

"He that believeth and is baptized shall be saved." (Mark 16: 16).

Christ's disciples also taught the same. When those who believed Peter's preaching on the day of Pentecost asked what they should do to be saved, he replied,

"Repent, and be baptised every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost." (Acts 2: 38).

These passages of scripture prove that Jesus and His disciples taught baptism.

The Holy Spirit.

The last passage quoted shows that the gift of the Holy Ghost was to be given to those who obeyed the principles of faith, repentance and baptism.

The Ten Commandments.

The teachings of the Savior show that it is necessary to observe the ten commandments given through Moses. Upon one occasion a man asked what good thing he should do to gain eternal life. Jesus replied, "Keep the commandments," and then named some of them. (Matthew 19: 17, 18).

Other Commandments.

Besides the ten commandments, the Savior gave new ones which He said should be obeyed. Many of these are recorded in the fifth, sixth and seventh chapters of Matthew.

Test Doctrines by Christ's Word.

In our search for the true Gospel we can safely reject any teaching that does not agree with Christ's word. Anyone who says we can be saved without obeying His commandments is in error.

"Whoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven." (Matthew 5: 19).

"He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him." (1 John 2: 4).

Any teacher who adds to these any doctrines of men is a false teacher, and should not be followed.

"In vain do they worship me, teaching for doctrines the commandments of men." (Mark 7: 7).

Many Claim to be True Teachers.

The teachers of many forms of religion claim that they teach these doctrines of the Gospel of Christ. How are we to decide which one is right?

How False Teachers may be Known.

The Savior has furnished a test by which we can prove false teachers. He says, "Beware of false prophets." (Matthew 7: 15). He further adds, "Ye shall know them by their fruits." (16). "By their fruits" means by their works, or by their teachings. False prophets or teachers teach falsehoods, and their works are evil. True prophets teach truth, and live righteously. They will not teach anything contrary to the words of the Savior.

How True Believers may be Known.

The Savior tells us how we might know true believers. He says, "These signs shall follow them that believe; In my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing it shall not hurt them; they shall lay hands on the sick, and they shall recover." (Mark 16: 17, 18).

The nineteenth verse of the sixteenth chapter of Mark states that these signs did follow the believers in the days of Christ's early apostles. These signs are outward evidences that people are true believers in the Gospel. The absence of them is a proof that faith is lacking, for the same cause will always produce the same effect.

Other Proofs.

If a person truly believes in the Gospel, sincerely repents of his sins, is baptized for the remission of sins, and has hands laid upon him for the reception of the Holy Ghost, he should know that he has received the true Gospel.

"Jesus answered them, and said, My doctrine is not mine, but his that sent me. If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself." (John 7: 16, 17).

Office of the Holy Spirit.

The Holy Ghost was promised to those who obeyed the Gospel. To all who receive it, it bears witness to the truth of the Gospel.

"But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me." (John 15: 26).

"Howbeit when he, the Spirit of truth, is come, he will guide you into all truth." (John 16: 13).

If people receive the Holy Ghost they will be led into all truth, according to the promise of Christ. If they are led into all truth they will be led to understand and believe alike.

How the Savior's Disciples may be Known.

Jesus told how His disciples may be known:

"A new commandment I give unto you, That ye love one another; as I have loved you that ye also love one another. By this shall all men know that ye are my disciples, if ye have love one to another." (John 13: 34, 35).

When people are divided in their religious views it shows that they do not love each other, and are not the disciples of Christ. If they did love each other they would be united. If they possessed the Holy Spirit they would be joined together in love.

"The fruit of the Spirit is love, joy, peace, longuffering, gentleness, goodness, faith, meekness, temperance." (Galatians 5: 22, 23).

The Church Jesus Organized.

When Jesus dwelt upon the earth He organized a church. Those who believed on Him and obeyed the Gospel became members of that one church.

St. Paul Describes it.

The Apostle Paul told the Ephesian saints they were established upon the foundation of apostles and prophets.

"Now therefore ye are no more strangers and foreigners, but fellow-citizens with the saints, and of the household of God; and are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone." (Ephesians 2: 19, 20).

He had reference in these words to the church of Christ.

The Church Compared to a Man's Body.

He again likened the church to the body of a man. (1 Corinthians 12). He showed that the members of the church were like the members of a man's body, and altogether they made a complete whole.

"For as the body is one, and hath many members, and all the members of that one body, being many, are one body: so also is Christ. For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles." (1 Corinthians 12: 12, 13).

St. Paul continues by explaining that all the members of the body of Christ, or officers of the church of Christ, are dependent upon each other, and each is needed in his place. One cannot do without the other, any more than a man's body can be complete without every limb and organ.

Officers Named.

This same apostle names some of the officers of the church of Christ. He also names in the same connection some of the gifts that are always to be found in that church.

"And God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments, diversities of tongues." (1 Corinthians 12: 28).

What Officers were for.

In another place he tells the reason for having these officers in the church.

"For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ. . . . That we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine." (Ephesians 4: 12, 14).

These officers were to continue in the church, "till we all come to the unity of the faith, and of the knowledge of the Son of God." (Eph. 4: 13).

Need of Apostles and Prophets.

People differ in their opinions regarding the Gospel. There is, therefore, a need of apostles and prophets to declare the word of God to them. His revealed word will settle all differences and bring those who believe on it to a unity of the faith.

What St. Paul's Words Prove.

The scriptures just quoted prove that apostles and prophets must always be in the church of Christ. Any church not founded upon apostles and prophets, with Christ as the chief corner stone, is not the true church of Christ. Any religious organization that rejects these and the other officers mentioned as belonging to Christ's church, or does away with the miracles, gifts of healing, helps, governments, and diversities of tongues, is not the true church.

Power to do Miracles.

When Jesus called unto Him twelve apostles He "gave them power against unclean spirits, to cast them out, and to heal all manner of sickness and all manner of disease." (Matthew 10: 1). When He sent them out to preach the Gospel, He told them to say, "The kingdom of heaven is at hand." He also told them to "Heal the sick, cleanse the lepers, raise the dead, cast out devils." (Matthew 10: 7, 8).

Authority to Act in Christ's Name.

Men have no right to choose for themselves to be Christ's apostles or ministers of His Gospel. He said to His disciples,

"Ye have not chosen me, but I have chosen you, and ordained you." (John 15: 16).

St. Paul says concerning the holy priesthood of Christ,

"No man taketh this honor unto himself, but he that is called of God, as was Aaron." (Hebrews 5: 4).

He also says, "God hath set some in the church, first apostles, secondarily prophets, thirdly teachers." (I Corinthians 12: 28). This shows that it was not man's right to place men in positions in the church, unless God authorized them to do so.

Jesus said John the Baptist was the greatest of prophets, yet he did not presume to baptize with the Holy Ghost, although he had the right to baptize with water. John understood that men should be specially authorized to act in any calling.

Result of Acting Without Authority.

We read in the scriptures, (Acts 19: 13-17), that certain Jews at one time undertook to act in the name of the Lord. They tried to cast out evil spirits. But they had no authority, and were overpowered by the evil spirits, and duly punished for taking upon themselves to act in the name of the Messiah without authority.

Conclusions Drawn from Passages Mentioned.

From the scriptures mentioned together with many others of like character, we may conclude that Christ's true apostles have power over unclean spirits and over diseases. They also have authority to act in His name. We can as well conclude that those who think it unnecessary to be authorized to minister in the ordinances of the Gospel are in error. Men may without authority attempt to teach the same doctrines as Jesus taught; they may organize a church after the same pattern; and some may even perform miracles by the power of the evil one, as did the magicians before Pharaoh in the days of Moses; but without authority from heaven to do so their pretensions are vain. We may justly reject any who may have a form of godliness but deny the power thereof.

All True Disciples Persecuted.

The disciples of Christ were told that they would have to suffer persecution. The Savior informed them that this should be the case, and led them to expect it.

"If ye were of the world, the world would love his own: but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you. If they have persecuted me, they will also persecute you." (John 15: 19, 20).

"Woe unto you, when all men shall speak well of you: for so did their fathers to the false prophets." (Luke 6: 26).

The Apostle Paul says, "All that will live godly in Christ Jesus shall suffer persecution." (II Timothy 3: 12).

Outward Signs of the True Church.

Most of the marks pointed out herein are outward signs by which the

true Gospel and church of Christ may be known. The disciples of Jesus may always be recognized by the following signs which have already been pointed out:

THEY WILL TEACH THE SAME DOCTRINES THAT CHRIST TAUGHT. THOSE DOCTRINES WILL BE, FIRST, FAITH IN THE LORD JESUS CHRIST; SECOND, REPENTANCE; THIRD, BAPTISM BY IMMERSION FOR THE REMISSION OF SINS; FOURTH, LAYING ON OF HANDS FOR THE GIFT OF THE HOLY GHOST.

THE SIGNS OR BLESSINGS PROMISED THE BELIEVERS WILL FOLLOW THEM.

THEY WILL BE UNITED, AND WILL LOVE ONE ANOTHER.

THEY WILL BE ORGANIZED INTO A CHURCH AFTER THE PATTERN MENTIONED IN THE SCRIPTURES.

THEY WILL HAVE APOSTLES AND PROPHETS AT THEIR HEAD WHO WILL HAVE POWER AND AUTHORITY TO ACT IN CHRIST'S NAME.

THEY WILL BE PERSECUTED AS LONG AS WICKEDNESS REIGNS IN THE EARTH.

Faith Needed.

The pointing out of the marks by which the disciples of Christ are to be known may assist one in searching for the truth. But faith on the part of the individual himself is needed to guide him. It is very important to salvation. Knowing the wonderful power of faith, the Savior has laid much stress upon that principle; but he never intended to convey the idea that faith alone will save.

"Faith without works is dead." (James 2: 20).

How to get Faith.

The question may be asked, how can this faith so necessary to salvation be gained?

"Faith cometh by hearing, and hearing by the word of God." (Romans 10: 17).

When one hears the Gospel of Christ—the "glad tidings of great joy"—naturally he should wish it were true, because it is so good. That wish or desire will help greatly to awaken belief in his mind. When a person hopes a thing is true he becomes interested in finding out if it be true. Prejudice is a foe to faith. It often causes one to turn away from that which is good.

Knowledge of the Gospel Necessary to Salvation.

It is necessary for every individual to know for himself concerning the truth of the Gospel of Christ.

"This is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent." (John 17: 3).

There is a way to get this knowledge. That way is similar to the way in which we obtain other knowledge. It is by putting works with our faith.

"Hereby we do know that we know him, if we keep his commandments." (I John 2: 3).

Faith comes by hearing, knowledge by doing. Knowledge is the result of faith.

How Knowledge is Gained.

When a child is told that he can learn to read and write by following the instructions of his teacher he is likely to believe it. If he is told so

by his parents or some one whose word he can rely upon he will believe with much assurance or confidence, which is called faith. That faith causes him to act. He follows the instructions of his teacher, and in time learns to read and write. His faith is then turned to knowledge. He does not depend upon the testimony of some one else. He knows from actual experience that the arts of reading and writing can be learned by taking the course marked out. It is the same with the Gospel. When it is obeyed it brings knowledge to the individual. This is in fulfillment of the words of the Savior:

"My doctrine is not mine, but his that sent me. If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself." (John 7: 16, 17).

Growth of Faith Illustrated by a Parable.

One of our Savior's parables shows very beautifully how the word of God, when received in the heart, begins to grow and expand. In His parable of the sower He likens the word of God, or the Gospel, to a seed. (Luke 8: 5-16). Embodied within a tiny seed is the germ or source of a most marvelous power. It is one of the greatest forces of the natural world. Under proper conditions that little mite of matter is capable of the most remarkable development. When a gardener obtains a precious kind of seed, or one that will produce a desirable fruit, he will preserve it with care. He will thoroughly prepare the soil in which he plants it, and will do all in his power to favor its growth. The desire to receive the good fruit he has been told it will produce makes him hope that the seed is good. That hope or wish will inspire him with enough faith to make the test.

In due time after planting he finds that the seed has commenced to grow. It puts forth tiny leaves that appear above the soil, and his faith is strengthened. He is assured that the seed had the germ of life within it when he received it. He continues to favor its growth, by keeping down the weeds, by protecting it from the scorching heat of the sun and the blighting breath of the wind and frost. By doing this the gardener sees that the plant continues to increase in size and strength. Thread-like roots spread out in all directions beneath the soil to secure hold therein, as well as to procure sustenance for its life and growth. A tender twig shoots upward to receive additional sustenance from the air and the sunlight. Day by day and year by year the plant continues to grow and gain strength, until eventually it becomes a mighty tree. The heat of the sun now only causes it to grow the stronger, and the fierce winds to make its roots more firmly planted, so that no ordinary force can resist its power of expansion.

In due season the tree produces fruit of its kind. Its seeds ripen and fall to the earth, and they in turn grow, and thus the species is perpetuated forever.

With the ripening of the fruit the faith of the man who planted the tree is ripened into perfect knowledge. He knows what was told him about the seed was true, having thoroughly tested it.

Word of God like a Seed.

The word of God, or the Gospel of Jesus Christ, is in character like the seed. As the seed contains within it such great physical force, so the word of God possesses most wonderful spiritual power. When the Gospel of Christ is heard by one who has a desire to obtain its fruits, that desire will awaken within him a spark of belief. That belief will cause him to prepare his heart for the reception of the word of God. He will plant it there by seeking to obey its teachings. When once planted there, if cherished, shielded and protected it will grow. Its effect will be similar to that of the seed buried in good soil. Its roots of faith will sink deep in the heart and become firmly planted there. Hope, like a tender twig, will spring heavenward. By this the person will know that the seed was good. Day by day and year by year it will strengthen, until neither the heat of temptation nor the storms of adversity can disturb it or uproot it from the heart. It, too, in time will bring forth fruit, the fruit of eternal life. Such is the wonderful character of the word of God, or the Gospel of Jesus Christ.

Where is the True Gospel and Church of Christ.

The reader may ask the question, Is the Gospel of Christ, with all its attendant powers, gifts and blessings, upon the earth to-day? If it is, it must be of the character described herein. It must be the same as it was anciently, for it is everlasting and unchangeable in its nature.

The Latter-day Saints claim to teach the very same doctrines that Christ taught. They claim to enjoy the same blessings promised the believers. They claim to have the same church organization, with living apostles and prophets at the head. They claim to have received the same power and authority as Christ's first apostles had. They have been persecuted for their religion ever since they were first organized as a church. They manifest all the outward signs by which the followers of Christ may be known. They make the same promises as the former disciples of Jesus made to those who obey the Gospel. The many thousands who have obeyed the principles taught by the Latter-day Saints testify that the promises made to them have been received.

Their Claims Different to All Others.

The claims of the Latter-day Saints are different to those of all other professors of religion. They claim to have received their doctrines and their authority direct from heaven, by the visitation of holy angels. There is no other source from which it could be received.

The message of the restoration to earth of the true Gospel of Christ is a glorious one. All who hear it should rejoice in the contemplation that the Lord has again spoken from heaven. The message is such a good one that all mankind should desire and hope that it is true. If they will do this, they will be led to investigate it. Then they will learn for themselves that it is indeed the Gospel of Christ.

The Elders of the Church of Jesus Christ of Latter-day Saints, bear witness to the truth of this divine message which they are proclaiming to the nations of the earth. They kindly ask all to lay aside prejudice and examine their claims in the spirit of prayer and humility. H. P. P.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, MARCH 24, 1898.

EDITORIAL NOTES.

THE Anchor Line steamer *Anchoria*, which left Glasgow on March 10th, arrived in New York on the 21st, with passengers on board all well. Some returning missionaries and emigrating Saints were among its passengers.

THE Colorado Mission has been recently enlarged in territory. New Mexico, Arizona, Wyoming, Nebraska and the western part of Kansas are now included in that mission district. Over one hundred and fifty members have been added to the Church in the Colorado Mission during the year 1897.

In a private letter Elder Nephi Draper, a missionary laboring on the Sandwich Islands, states that there are about 8,000 members of the Church on those islands. In Honolulu, the chief city, there are 1,300 Saints. They have a fine house of worship there, well furnished, and an excellent choir. The natives are as a rule good singers. Elder Draper speaks well of the Chinese and Japanese residing on the islands, and adds that quite a number of them have joined the Church, and one is acting as a missionary.

PATRIARCH JOHN L. SMITH died at his home in St. George, Utah, February 21, 1898. He was born at Potsdam, St. Lawrence Co., New York, November 17, 1823, and was baptized into the Church when eight years of age. He was with the Saints in all their persecutions during early days, and went to Utah September 25, 1847. He fulfilled two missions to this country. On the 10th of December, 1873 he was ordained a Patriarch by President Brigham Young. He was a cousin to the Prophet Joseph Smith and brother to the late President George A. Smith.

ARRIVALS.—The following named missionaries from Zion arrived in Liverpool to-day per American Line steamer *Pennland*: For the British Mission—John C. Rushton, Iona, Idaho. For the Scandinavian Mission—Julius H. Hansen, Trout Creek, Idaho; Peter H. Madsen, Mantti, Utah; Swen W. Hall, Logan, Utah. The last named Elder is accompanied by his sister, who comes as a visitor.

RELEASES AND APPOINTMENTS.—The following named missionaries have been honorably released to return home April 14, 1898: Henry Blackburn, D. E. Randall, Traveling Elders in the Nottingham Conference; Elias M. Jones, Traveling Elder in the Birmingham Conference; George Hilton

and E. C. Stratford, Traveling Elders in the London Conference. The last named Elder returns on account of the sickness of his father. Elder William A. Bate has been released from the Irish Conference and appointed to labor in the Birmingham Conference.

John C. Rushton has been appointed to labor as a Traveling Elder in the Manchester Conference.

LONDON CONFERENCE NOTICE.—A Conference of the Latter-day Saints of the London Conference District will be held in the Clerkenwell Town Hall, Roseberry Avenue, London, Sunday, April 3, 1898. Meetings will be held at 2:30 and 6:30 p.m. A meeting will also be held at 10:30 a.m. the same day at 38 Penton Street, Islington.

FRUITS OF THE GOSPEL

The influence of the Gospel has wrought a wonderful change upon the people who have obeyed it and the Church which the Lord has established. We have in Utah, and in some of the adjacent states and territories, a good many members of the Church. Many of them have come from foreign lands and from different nations. But though they are strangers to each other there is a oneness, a union and a love among them that is very wonderful when they are brought together. They may be living hundreds of miles apart—some in Canada, some in Mexico, some in settlements in Utah, or Arizona, or New Mexico—yet when they come together in general conference in this city, they are no longer strangers; they have one faith, one hope and are laboring for one object. They have a love for one another that is far beyond anything known elsewhere among mankind.

This is a feature in the character of the Latter-day Saints that makes them unlike all other people.

If all mankind possessed this spirit what a great change would be wrought in the earth! If men would obey the Gospel, they would possess this spirit. It is a spirit which mankind will enjoy to a far greater extent during the millennium. The Gospel has been restored to prepare the inhabitants of the earth for the millennium. In order that all may have an opportunity of hearing and obeying the Gospel, the servants of the Lord are sent forth with the message. Those whom they meet are invited to obey the truth and forsake all their sins. With this invitation there is a warning: those who reject the message stand in danger of being destroyed. The Lord is about to pour out great judgments and calamities upon the wicked and those who reject His Gospel will be in great danger of the punishment which the Lord has threatened to visit upon the ungodly.

Many people ask for signs to prove that this is the work of the Lord, and they close their eyes to the evidence which is before them. It is a great evidence of the truth of the Gospel to see the change that takes place in the people who join the Church; they are born again; they become new creatures in the Lord; a love takes possession of them which they never knew before. They love their brothers and sisters in the

Church with an affection entirely new to them; they leave their old homes, their kindred and break up their old associations in the lands where they receive the Gospel and move to Zion to be in the society of the Saints.

What a grand sight this is, to see people come from all parts of the earth to dwell in Zion and have the society of the Saints! It is not the power of man that does this. It would be impossible for any human being, or any number of them, to cause men and women to act in such a manner and to have such feelings. Nothing less than the power of God could accomplish this. A mighty miracle is being performed in the eyes of all nations in the gathering of the Latter-day Saints.

Although this is a great evidence of the truth of this being the work of the Lord, yet this is not the only evidence. The great evidence of its being the work of the Lord is seen in the fruits which the people bring forth. Union, love and peace prevail among all genuine Latter-day Saints. Where they live as they should do, we can see the beginning of that spirit and feeling which will prevail during the millennium.

Our children should be taught the great difference there is in this respect between the work of God and His holy Church and the churches of men.

—GEORGE Q. CANNON, in *Juvenile Instructor*.

BREAD THE WORLD OVER.

It is a curious and interesting study to compare the various materials which serve the different nations of the world as the basis of their bread. In this country, where good bread, made from spring and fall wheat flour, is within the reach of all rarely a thought is given to the fact that, after all, the inhabitants of only a small portion of the earth's surface enjoy such a food. In the remoter parts of Sweden the poor people make and bake their rye bread twice a year, and store the loaves away, so that eventually they are as hard as bricks. Farther north still bread is made from barley and oats. In Lapland, oats, with the inner bark of the pine are used. The two together, well ground and mixed, are made into large, flat cakes, cooked in a pan over the fire. In dreary Kamtchatka, pine or birch bark by itself, well macerated, pounded and baked, frequently constitutes the whole of the native bread food. The Icelanders scrape the "Iceland moss" off the rocks and grind it into fine flour, which serves both for bread and puddings. In some parts of Siberia, China, and other Eastern countries, a fairly palatable bread is made from buckwheat. In parts of Italy chestnuts are cooked, ground into meal and used for making bread. Durra, a variety of the millet, is much used in the countries of India, Egypt, Arabia, and Asia Minor for making bread. Rice bread is the staple food of the Chinese, Japanese, and a large portion of the inhabitants of India. In Persia the bread is made from rice flour and milk; it is called "Lawash." The Persian oven is built in the ground about the size of a barrel. The sides are smooth mason work. The fire is built at the bottom and kept burning until the wall or sides of the oven are thoroughly heated. Enough dough to form a sheet about one foot wide and

about two feet long is thrown on the bench, and rolled until about as thin as sole leather, then it is taken up and tossed and rolled from one arm to the other and flung on a board and slapped on the side of the oven. It takes only a few moments to bake, and when baked, it is spread out to cool. This bread is cheap (one cent a sheet); it is sweet and nourishing. A specimen of the "hunger bread" from Armenia is made of clover seed, flax, or linseed meal, mixed with edible grass. In the Molucca islands the starchy pith of the sago palm furnishes a white, floury meal. This is made up into flat, oblong loaves, which are baked in curious little ovens, each oven being divided into oblong cells to receive the loaves. Bread is also made of roots in some parts of Africa, and South America. It is made from manioc tubers. These roots are a deadly poison if eaten in the raw state, but make a good food if properly prepared. To prepare them for bread, the roots are soaked for several days in water, thus washing out the poison; the fibres are picked out, dried, and ground into flour. This is mixed with milk, if obtainable, if not water is used. The dough is formed into little round loaves, and baked in hot ashes or dried in the sun.—*Sanitary Record*.

SIR HENRY BESSEMER.

THE death of Sir Henry Bessemer, occurred on Tuesday, March 15, 1898, at his residence at Denmark Hill, London.

Sir Henry Bessemer, F.R.S., civil engineer and inventor, whose name is inseparably connected with the development of the steel industry in England and other countries, was the son of the late Mr. Anthony Bessemer, and was born in Hertfordshire in 1813. From his earliest youth he was (says "Men of the Time," fond of modelling and designing patterns, and at the age of twenty he was an exhibitor in the Royal Academy. He, however, chose engineering as a profession, and, after taking out numerous patents for mechanical invention, he, in 1856, read before the British Association at Cheltenham his first paper on the manufacture of malleable iron and steel. His discovery of the means of rapidly and cheaply converting pig-iron into steel by blowing a blast of air through the iron when in a state of fusion was the result of costly and laborious experiments which extended over a period of several years, and in which the ultimate result was attained only after many and disheartening failures. Prior to this invention, the entire production of cast-steel in Great Britain was only about 50,000 tons annually, and its average price, which ranged from £50 to £80 per ton, was prohibitory of its use for many of the purposes to which it is now universally applied. The manufacture of steel by the Bessemer process in Great Britain alone, in the year 1889, amounted to no less than 2,140,791 tons, of which 943,083 tons were made into rails, having a mean selling price of £5 per ton, whereas cast-steel bars of a weight equal to a railway bar had never been produced in Sheffield at a less cost than £50 per ton prior to the introduction of Bessemer steel. The quantity of steel produced by this process in

the seven principal steel-making countries in the year 1889 amounted to 8,278,813 tons, effecting a saving of at least 12,000,000 tons of coal in its production. The steel made by the Bessemer process, while it retains more than the toughness of the best iron, is at least 50 per cent. stronger, and is now rapidly superceding the use of iron for the construction of the hulls of ships, their masts, yards, and standing rigging; also for the construction of bridges, viaducts, girders, and large span roofs; while for steam-boilers, locomotive engines, and other railway purposes it has almost entirely banished the use of iron. It is difficult to realize the fact that an invention which has revolutionised the whole iron trade of the world in the short space of thirty years was in its early infancy so pooh-poohed, cried down, and fought against by the great steel trade of Sheffield as to have been in danger of being wholly lost to the world; but Mr. Bessemer, with the courage and indomitable energy so characteristic of the man, determined, on the refusal of the trade to take up his invention, to become himself a steel manufacturer. With this object he built steelworks in Sheffield, determined to beard the lion in his den, and force, by an irresistible competition, the trade to adopt and carry out his invention, and become licensees, under his patents. In this he was eminently successful, and to-day there is manufactured in England by the Bessemer process more than forty-five times the quantity of steel that was made by the old process prior to his invention. The first honorary recognition of the importance of the Bessemer process in this country was made by the Institution of Civil Engineers about 1858, when that body awarded Mr. Bessemer the Gold Telford Medal for a paper read by him before them on the subject. The knowledge of the new process soon spread to Sweden, Germany, Austria, and France, and the inventor received from these countries several gold medals in recognition of the merits of his invention. The Americans have adopted a very special method of showing their appreciation of Mr. Bessemer's services to science. In the midst of one of the richest iron and coal districts in the world, in Indiana, they have built a new city, which, from its geographical position and local advantages, is destined eventually to become one of the largest centres of trade in America. To this city they have given the name of Bessemer.

ORIGIN OF THE CUBAN REBELLION.

It was on February 24, 1895, that Jose Marti raised the standard of Cuba Libre in Camaguey. The revolution commenced at Baire, near Bayamo, though they say in New York City that the uprising virtually began there in the cramped and cheerless rooms of two newspaper offices, one at 120 Front Street, and the other at 42 Broadway.

Word had been conveyed by courier all over the island a week before. The secret agents of the Spanish government apparently knew of the contemplated step as soon as the Cubans themselves, for on February 23, 1895, the then captain general of Cuba, Calleja, suspended constitutional guarantees by proclamation and next day announced that the crime of

sedition would be punished with instant death. At that time there were 17,000 Spanish soldiers in Cuba and 50,000 volunteers subject to immediate call if an emergency arose which required their services.

Martí had spent three years in the work of arousing public enthusiasm among his compatriots. He had visited Santo Domingo and persuaded General Maximo Gomez, the former military leader, to assume the command of the scattering Cuban forces. Preparation had been fully made, and the conflict began under the best of auspices for the struggling Cubans.

At first sight there was something particularly pathetic in the outbreak of another revolutionary fever in that lovely tropical island which the Spaniards doubtless with a touch of that grave irony which underlies their moody character, call "the ever faithful." So much blood had been spilled, so much treasure squandered by Spain and her rebellious colony, that it would seem as if they should both have been wise enough to discuss and settle their differences without fighting. But it is difficult to argue with a Spaniard, one of the most self-centered of mortals. He understands much better the arbitrament of aim.

There is something imposing in the leisurely way in which he enters upon the suppression of a revolt; something miraculous in the manner by which he goes on finding troops and resources after one supposes him quite exhausted. Apparently he learns little or nothing by experience. If he had even the prudence of the child who has once been scalded he would not worry the patriots of Cuba to desperation. It was still measurably near to one revolution which convulsed the island's business for years and cost Spain more than 70,000 of her best soldiers, and yet he was ready to begin the ferocious farce all over again.

POETRY.

A DAY IN SPRING.

But one short week ago, and trees were bare;	On hills the sunbeams come and go;
Where'er we looked, winter alone was there.	In bush and hedge each amorous bird,
Violets were few, and pinched by frost;	Singing with rapturous voice, is heard.
And snowdrops by rude winds were tossed.	Primroses bloom down by the brook,
But then to-day, the spring is in the air,	On trees is heard the cawing rook,
And tender leaves are bursting everywhere.	The spring is in my heart, and in the air,
In lanes the wild-flowers bud and blow;	Breathing the Master's great love and care.

G. CALMAFF.

DIED.

GIBSON.—Benjamin Gibson, born May 9, 1805, in Patrington, Yorkshire, England, died November 26, 1897, at Smithfield, Utah. He emigrated to America in 1829, settling in Litchfield, Medina County, Ohio; was baptized into the Church of Jesus Christ of Latter-day Saints January 8, 1842. He crossed the plains in 1852, and settled in Union Fort, and in 1859 he moved to Cache Valley, where he has resided ever since. He held the office of a High Priest, and has remained firm and steadfast in the Gospel.